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to his views, there is a sensible world, and a spiritual world (the latter commonly called *mundus intelligibilis*). This spiritual world is dominated by the principle of perfection, its highest authority being God. The soul is encompassed by the sensible world, but can attain to a union with God in states of ecstasy.

Professor Picavet, one of the most distinguished of French savants, devotes his latest work to an investigation of the Mediæval Philosophy, pointing out the significance of Plotinus. He especially indicates in the portion devoted to synchronic and comparative history, the following phases of philosophic thought pertaining to corresponding periods of time: from the Council of Nice to 529 A. D., the conflict between the neoplatonists and the Christians; from 529 to Charlemagne, the efforts to preserve as much as possible of ancient thought and civilization; from the ninth to the thirteenth centuries, the philosophical works of the Byzantines and Western Christians, the Mussulmans and Jews; from the thirteenth century to the Renaissance and the Reformation, the development of Christian thought in the Occident; from this period to the seventeenth century, the revival of ancient systems, the continued influence or restoration of Christian philosophies, the development of Protestant philosophies, and the appearance of a scientific philosophy, which up to the eighteenth and nineteenth centuries as it increased in importance, stood more and more in opposition to mediæval doctrines.

This work of Professor Picavet helps us to understand better not only the Middle Ages, but the transition from ancient to mediæval civilization, and the nature of modern society and civilization. It permits us too, to form a philosophy of religion by relying on those religions which are best known and have presented the highest and most varied forms. Texts of earlier works have been carefully studied, and the result constitutes a safe guide both for students who wish to pursue their researches further, and for those people who desire to obtain only a general idea of this interesting phase of the history of philosophy.

ZUR EINFÜHRUNG IN DIE PHILOSOPHIE DER GEGENWART. Acht Vorträge von
Alois Riehl. Second edition. Leipsic: B. G. Teubner. 1904. Pp. 274.

Professor Riehl's "Philosophy of the Present" discusses almost all the questions which have excited popular interest in modern times, and so we need not be astonished that this treatise has reached its second edition in a very short time. His method is that of historic or critical procedure, and all systematic construction has been avoided. The book consists of eight lectures of which five are devoted to the theoretical task of philosophy, elucidating its relation to science in classical antiquity as well as in modern times. They discuss the foundation of critical philosophy, its relation to the exact sciences, the conditions of cognition, together with the most significant problems of

epistemology, monism, and the natural sciences. The last three lectures are devoted to practical questions: the problem of a systematic conception of the world, Schopenhauer and Nietzsche, and finally philosophy at present and in time to come. With special reference to the idea of personality which has been so strongly emphasized of late, Professor Riehl calls attention to Goethe's view on the subject, saying:

"No one has valued the importance of personality more highly than Goethe, who prizes it as the greatest blessing of the human race; but he also recognized and honored the super-personal, the super-human, and respected the limitations of mankind. 'The quintessence of the universe can not be comprehended in a formula; rather is it distinctly and forcibly represented in great personalities.' 'God is constantly acting in higher natures in order to help the lower to advance.' 'It is typical of great personalities to be incorporated into the national life.' And while Goethe thought highly of great personalities, he knew at the same time that even the greatest man is nothing by himself, that he does not live for himself alone. 'Whatever man may undertake and direct, the individual is not sufficient unto himself. For in fact we are all collective beings, no matter what we do. How little we have and are that in the truest sense we can call our own! We must accept and learn from those who were before us as well as from those who are with us. The main thing is for man to have a great purpose, and the determination to carry it out.'"

STUDIES IN THE GOSPEL ACCORDING TO MARK. For the Use of Classes in Secondary Schools and in the Secondary Division of the Sunday School. By *Ernest De Witt Burton*, Professor in the University of Chicago. Chicago: The University Press. 1904. Pp. xxx, 248. Price, \$1.00.

The author of this book belongs to that class of theologians who recognize higher criticism. He has pointed out that the title "The Gospel According to Mark" was not written by the original author himself, and that the Appendix, Chapter XVI, Verses 9 to 20, is not really a continuation of this Gospel; but the results of higher criticism are after all withheld, for especially in the latter case the arguments are not mentioned, and no reason is given why the original has been published. Further no mention is made of any criticism that could endanger the traditional conceptions of the divinity of Christ, or the spirit that drives him into the desert, or the nature of the temptation. Buddhist parallels are nowhere mentioned. Thus the book, in spite of its advanced position in certain lines, may be considered as still representing the old conception of Christianity.

The book is attractively made up. The material is conveniently divided into sections. Illustrations help to relieve the monotony of a school book, and